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Deutschen ev.-luth. Synode von Missouri, Ohio u. a. St.

Bearbeitet im Namen des Lehrerkollegiums des Seminars in Addison

von

Dr. C. A. W. Kraus.

Wort: Lasset die Kindlein zu mir kommen und wehret ihnen nicht,
denn solcher ist das Reich Gottes.

Matth. 10, 14.

39. Jahrgang. — Mai.

St. Louis, Mo.

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Inhalt.

	Seite
The Small Catechism of Dr. Martin Luther.....	129
Zur Lehrerinnenfrage.....	154
Litterarisches.....	155
Altes und Neues.....	156
Korrespondenz-Ecke.....	159

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Mai 1904.

No. 5.

ENCHIRIDION.

THE

SMALL CATECHISM

OF

DR. MARTIN LUTHER.

For Pastors and Teachers.

In the translation authorized by the Evangelical Lutheran Synodical
Conference of North America.

COMMITTEE'S PROOF.

INTRODUCTORY.

Synodical Conference at its last session resolved that the revised text of Luther's Small Catechism, as submitted by the Committee, be published and distributed, so suggestions, comments, etc., be communicated to the Committee, enabling Synodical Conference to take final action at its next meeting. The protracted illness of our esteemed Chairman, Dr. A. Graebner, has postponed this publication, and no time should now be lost in sending suggestions to the undersigned.

We give the text as submitted by the Committee at its last session. The Synodical Conference text hitherto in use among us

we were careful not to alter, unless by the change the German original could be more closely approached, or the language of the English text improved upon.

All deviations from the accepted text are *italicized*, and the old text as well as the German are given for comparison. No reasons for changes made are added, as it would make this issue too ponderous, and it might not be proper to bias the reader, who is to be the critic.

Winfield, Kans.

A. W. MEYER,
Secretary of the Committee.

PREFACE.

MARTIN LUTHER TO ALL FAITHFUL, PIOUS PASTORS AND PREACHERS:
GRACE, MERCY, AND PEACE IN CHRIST JESUS, OUR LORD!

The deplorable and *grievous want* (destitution) [elende Not] which I recently observed, during a visitation of the churches, has impelled and constrained me to prepare this Catechism or Christian Doctrine in such a small and simple form. *My God* (Alas) [Gott, lieber Gott], what manifold misery I beheld. The common people, especially in the villages, know nothing at all of Christian doctrine; and many pastors are, *alas!* (omitted) [leider] quite unfit and incompetent to teach. Yet all are called Christians, have been baptized, and enjoy the use of the *holy* (omitted) [heiligen] Sacraments, although they know neither the Lord's Prayer, nor the Creed, nor the Ten Commandments, and live like (the poor) [das liebe] brutes and irrational swine. Still they have, now that the Gospel has come, learned to abuse all liberty in a masterly manner.

O ye bishops! how will ye ever *answer* (render account) [antworten] to Christ for having so shamefully neglected the people, and having never for a moment exercised your office! May *not* the judgment (not) overtake you! [Daß euch alles Unglück fliehe!] You command communion in one kind, and urge your human ordinances; but never ask, in the meantime, whether the people know the Lord's Prayer, the Creed, the Ten Commandments, or any part of God's word. Woe, woe unto you everlastingly!

Therefore I entreat you all, for God's sake, my dear brethren who are pastors and preachers, to devote yourselves heartily to your office, and have pity upon the people who are committed to your charge. Help us to inculcate the Catechism upon them, especially upon the young. Let those who are not able to do better take these tables and forms and set them word for word before the people, in the manner following:—

First, the minister should above all things avoid the use of many or *differing* (different) [anberlei] texts and forms of the Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, etc. But let him adopt one form and adhere to it, using it one year as the other; for young and ignorant people must be taught one certain text and form, *else they* (and) [sonst] will easily become confused if we teach thus to-day and otherwise next year, as *though we meant to improve it* (as if we thought of making improvements) [als wollte man's bessern]. In this way all effort and labor will be lost. This our *dear* (honored) [die lieben] fathers *plainly saw* (well understood) [wohl gesehen], who all used the Lord's Prayer, the Creed, the Ten Commandments in one and the same *form* (manner) [Weise]. Therefore we also should so teach these *parts* (forms) [Stücke] to the young and inexperienced as not to change a syllable, nor set them forth and recite them one year differently from the other.

Hence choose whatever form you think best, and adhere to it forever. When, *however* (omitted) [aber], you preach among the learned and judicious, you may show your *skill* (art) [Kunst], and set these things forth with as many flourishes, and turn them as *masterly* (skillfully) [meisterlich] as you *can* (wish) [kannst]; but among the young adhere to one and the same fixed form and manner, and teach them, first of all, the *chief parts, namely* (the text of) [die Stücke, nämlich], the Ten Commandments, the Creed, the Lord's Prayer, etc., according to the text, *word for word* [von Wort zu Wort], so that they can say it after you (word for word) and commit it to memory.

But those who are unwilling to learn it should be told that they deny Christ and are no Christians; neither should they be admitted to the sacrament, *act* (accepted) as sponsors at baptism [kein Kind aus der Taufe heben], nor *exercise a particle* of Christian liberty (be accorded the exercise of); but they are simply to be remanded to the pope and his officials, yea, to the devil himself. *Moreover* (omitted) [Dazu], parents and *masters* (employers) [Häus-herrn] should (also) [not in German text] refuse them meat and drink, and *let them know* (give them to understand) [ihnen anzeigen] that the prince will drive such rude fellows from the country. For although we cannot and should not force any one to believe, yet we should lead and urge the masses to *understand* (perceive) [daß sie wissen] what is right and wrong among those with whom they live and find their sustenance (what those consider right and wrong among whom they live etc.) [was Recht und Unrecht ist bei denen, bei welchen sie wohnen, sich nähren und leben wollen]. Whoever would live in a city, *should know and observe the laws thereof which he would en-*

joy, whether — God grant — he believe or be at heart a rogue or knave (and enjoy its privileges, should know and observe its laws, whether he believes or be at heart a rogue or knave) [Denn wer in einer Stadt wohnen will, der soll das Stadtrecht wissen und halten, daß er genießen will, Gott gebe, er glaube, oder sei im Herzen für sich ein Schalf oder Bube].

Secondly, when they have well learned the text, then teach them the sense also, that they may know what it means. Again, take the form of these tables or some other short fixed form of your choice, and adhere to it without *changing* (the change of) a single syllable [und verrücke sie mit keiner Sylßen nicht], as was said of the text; and take your time to it; for it is not necessary to take up all the parts at once, but take one after the other. When they well understand the first Commandment, *then take up* (proceed to) the second [dannach nimm das andere vor dich], and so on (thus continue) [und so fort an]; otherwise they will be overburdened, and be able to retain nothing well.

Thirdly, after you have taught them this short Catechism, take up the Large Catechism, and impart to them a richer and fuller knowledge; *expound* (dwell on) [treibe . . . aus] each commandment, petition, and part, with its various works, uses, benefits, dangers, and harm, as you (may) find [findest] all *this* (these) [das alles] abundantly in *so many books* (pointed out in many books) [wie du das alles reichlich findest in so viel Büchern] treating of these subjects; and especially *urge* (give most attention to) [treibe . . . am meisten] the commandment or part which is most neglected among your people. For example, the Seventh Commandment, of (which forbids) stealing [vom Stehlen], you must forcibly urge (particularly enforce) [heftig treiben] among mechanics and merchants, and also among farmers and servants; for among such people all kinds of unfaithfulness and thieving are frequent. Again, you must *well* (omitted) urge [wohl treiben] the Fourth Commandment among children and the common people, that they may be quiet, faithful, obedient, peaceable; always adducing frequent examples from the Scriptures to show how God punished or blessed such persons.

Especially should you here urge civil rulers and parents, to govern well and *send their children to school* (educate children for service in school) [und Kinder ziehen zur Schule], showing them their duty in this regard, and *what an accursed sin they do* (the greatness of their sin) [wesh eine verfluchte Sünde sie thun] if they neglect it; for they thereby overthrow and *lay waste* (destroy) [verwüsten] both the kingdom of God and that of this world, *as the worst foes both of God and man* (and show themselves to be the worst foes, etc.)

[als die ärgsten Feinde &c.]. Dwell on the great harm they do, if they *do* (will) not help [wo sie nicht helfen] to educate children to be pastors, clerks, etc. (for the ministry, clerkships, and other offices, etc.) [zu Pfarrherrn, Predigern, Schreibern &c.], and on the terrible punishment God will visit upon them for it. *For* (omitted) [Denn] it is necessary to preach of these things. Parents (*For*) and governments now sin unspeakably in them, and the devil has a horrible object in view.

Lastly, since the tyranny of the pope is gone (the people are freed from the tyranny of the pope) [weil nun die Tyrannei des Pabsts ab ist], the people *will no longer* (no longer desire to) [wollen sie nicht mehr] go to the Sacrament, but despise it. *Here again* (omitted) [Hier ist aber] it is necessary to be urgent (on this point), remembering, however, that we are to force no one to believe, or to receive the Sacrament, nor to fix any law, time, or place (for it); but so to preach, that they will be prompted of their own accord, without our law, and (will), as it were, compel us pastors to administer the Sacrament. This is done by telling them that if a person does not seek nor desire the Lord's Supper at least some four times a year, it is to be feared that he despises the Sacrament and is not a Christian, just as he is not a Christian who *does not* (refuses to) [nicht glaubet] believe or hear the gospel. For Christ did not say, "*Neglect this*" (Omit) [solches laßet], or, "*Despise this*;" but, "*This do ye as oft as ye drink it*," etc. *He verily* (Truly, He) wants it done [Er will es wahrlich gethan], and by no means neglected or despised. "*This do ye*," is *what He says* (His command) [spricht Er].

Whoever does not highly *esteem* (prize) [achtet] the Sacrament, *thereby* (thus) shows [das ist ein Zeichen] that he has no sin, no flesh, no devil, no world, no death, no danger, no hell; that is, he does not believe that they exist, although he is in them over head and ears, and is doubly the devil's. On the other hand, he needs no grace, life, *paradise* (Paradise), heaven, Christ, God, nor any *good thing* (anything good) [einiges Gutes]: for if he believed that he has so much that is evil, and needs so much that is good, he would not thus neglect the Sacrament, by which such evil is remedied and so much good is bestowed. Neither would *you need* (it be necessary) [Man dürfte ihn auch] to force him to the Sacrament by any law, but he would hurry and hasten to it of his own accord, and force himself and compel you to administer the Sacrament to him.

Therefore you need not make any law in this matter, as the pope does; only set fourth clearly the benefit and harm, the necessity and use, the danger and blessing, connected with this Sacrament, and the people will come of themselves, without your com-

pulsion. But if they do not come, let them *go* (alone) [laß sie fahren], and tell (telling) [und sage ihnen] them that they are *the devil's* (of the devil) [des Teufels sind], as they do not regard nor feel their great need and God's gracious help. *If* (Should) [Wenn] you, however, fail to urge this matter, or make a law or a bane of it, it is your fault if they despise the Sacrament. How could they be otherwise than slothful, if you sleep and keep silence? Therefore, look to it, ye pastors and preachers; our office is a different thing now from what it was under the pope; it has now become earnest and salutary. Hence it involves much more trouble and labor, danger, and trials (trial) [Anfechtung], securing at that (and secures at that) [dazu (hat es)] but little reward and gratitude in the world. But Christ Himself will be our reward, if we labor faithfully. To this end may the Father of all grace help us, to whom be praise and thanks *for ever* (in eternity) [in Ewigkeit], through Christ, our Lord! Amen.

The Ten Commandments,

AS THE HEAD OF THE FAMILY SHOULD *in all simplicity* TEACH THEM
(TEACH THEM IN ALL SIMPLICITY) [einfältiglich vorhalten]
TO HIS HOUSEHOLD.

The First Commandment.*

Thou shalt have no other gods. [Du sollst nicht andere Götter haben.]
Symbolische Bücher.

Thou shalt have no other Gods before me. [Du sollst nicht andere Götter haben neben mir.] Text der Synode von Missouri &c.

I am the Lord thy God; thou shalt have no other Gods before me. [Ich bin der Herr, dein Gott. Du sollst nicht andere Götter haben neben mir.] Text der Synode von Wisconsin.

What is meant by this? Answer:

We should fear, love, and trust in God above all things.

The Second Commandment.

Thou shalt not take the name of (the Lord) thy God in vain.
Text der Synode von Missouri &c.

Thou shalt not take the name of thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Text der Synode von Wisconsin.

* The committee was not a unit on the reading of the first, second, and third commandments, the varying German texts being one of the difficulties.

What is meant by this? Answer:

We should fear and love God, that we may not curse, swear, use witchcraft, lie, or deceive by His name; but call upon it in every trouble, pray, praise, and give thanks.

The Third Commandment.

Thou shalt sanctify the holy-day,

or:

Remember the Sabbath day, to keep it holy.

What is meant by this? Answer:

We should fear and love God, that we may not despise preaching and His word; but *keep it holy* (hold it sacred) [daßselbige heilig halten], and gladly hear and learn it.

The Fourth Commandment.

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

What is meant by this? Answer:

(What does this mean?)

[Was ist das?]

We should fear and love God, that we may not despise *nor provoke* our parents and masters (despise our parents and masters nor provoke them to anger) [daß wir unsere Eltern und Herren nicht verachten, noch erzürnen]; but give them honor, serve and obey them, and hold them in love and esteem.

The Fifth Commandment.

Thou shalt not kill.

What is meant by this? Answer:

We should fear and love God, that we may not hurt nor harm our neighbor in his body; but help and befriend him in every bodily need.

The Sixth Commandment.

Thou shalt not commit adultery.

What is meant by this? Answer:

We should fear and love God, that we may lead a chaste and decent life in word and deed, and each love and honor his spouse.

The Seventh Commandment.

Thou shalt not steal.

What is meant by this? Answer:

We should fear and love God, that we may not take our neighbor's money or goods, nor get them by false ware or dealing; but help him to improve and protect his property and *living* (business) [Nahrung].

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

What is meant by this? Answer:

We should fear and love God, that we may not *falsely* (deceitfully) [fälschlich] belie, betray, slander, nor defame our neighbor; but *excuse* (defend) [ihn entschuldigen] him, speak well of him, and put the best construction on everything.

The Ninth Commandment.

Thou shalt not covet thy neighbor's house.

What is meant by this? Answer:

We should fear and love God, that we may not craftily seek *after* (to get) [nach] our neighbor's inheritance or house, nor *get* (obtain) [an uns bringen] it by a show of right; but *be of help and service* (help and be of service) [förderlich und dienlich sein] to him in keeping it.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, (nor) man-servant, (nor) maid-servant, (nor his) cattle, nor anything that is *his* (thy neighbor's) [sein ist].

What is meant by this? Answer:

We should fear and love God, that we may not estrange, force, or entice away from our neighbor his wife, servants, or cattle; but urge them to stay and do their duty.

What does God say of all these commandments? Answer:

He says thus: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

What is meant by this? Answer:

God threatens to punish all that transgress these commandments. Therefore we should fear His wrath, and *do nothing against such commandments* (not act contrary to them) [nicht wider solche Gebote thun]. But He promises grace and every blessing to all that keep *such* (these) [solche] commandments. Therefore we should also love and trust in Him, and willingly do according to His commandments.

The Creed,

AS THE HEAD OF THE FAMILY SHOULD IN ALL SIMPLICITY TEACH IT TO HIS HOUSEHOLD.

The First Article.

OF CREATION.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this? Answer:

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; *that to this end He richly and daily provides clothing and shoes* (also clothing and shoes) [dazu Kleider und Schuh], meat and drink, house and home, wife and children, fields, cattle, and all my goods, *with* (; that He richly and daily provides me with) [mit aller Nothdurft und Nahrung des Leibes und Lebens reichlich und täglich versorget] all that I need for (to supply) this body and life; that He *shelters* (defends) [beschirmet] me *from* (against) all danger, and guards and *keeps* (protects) [bewahret] me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true.

The Second Article.

OF REDEMPTION.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth *on* (at) [zur] the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead.

What is meant by this? Answer:

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent suffering and death; that I *might* (may) be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from *death* (the dead) [vom Tode], lives and reigns to all eternity. This is most certainly true.

The Third Article.

OF SANCTIFICATION.

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

What is meant by this? Answer:

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the *Gospel* (gospel), enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith. *In this* (: in which) [in welcher] Christian Church He daily and richly forgives all sins to me and all believers, *and at the last day will* (and will at the last day) [und am jüngsten Tage mich und alle Toten auferwecken wird] raise up me and all the dead, and *will* (omitted) [geben wird] give unto me and all believers in Christ eternal life. This is most certainly true.

The Lord's Prayer,

AS THE HEAD OF THE FAMILY SHOULD IN ALL SIMPLICITY TEACH
IT TO HIS HOUSEHOLD.

Our Father who art in heaven.

What is meant by this? Answer:

God would *thereby* (by these words) [damit] tenderly invite us to believe that He is our true Father, and (that) we are His true children, so that we may *boldly and with all confidence* (with all boldness and confidence) [auf daß wir getrost und mit aller Zuversicht] ask Him, as dear children ask their dear father.

The First Petition.

Hallowed be Thy name.

What is meant by this? Answer:

God's name is indeed holy in itself; but we pray in this petition that it may be holy among us also.

How is this done? Answer:

When the word of God is taught in its truth and purity, and we as the children of God also lead a holy life *accordingly* (according to it) [*barnad̄ leben*]. This grant us, dear Father in heaven. But he that teaches and lives otherwise than the *word of God* (God's word) [*das Wort Gottes*] teaches, profanes the name of God among us. From this preserve us, Heavenly Father.

The Second Petition.

Thy kingdom come.

What is meant by this? Answer:

God's kingdom (The kingdom of God) [*Gottes Reich*] comes indeed without our prayer, of itself; but we pray in this petition that it may come unto us also.

How is this done? Answer:

When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy word and lead a godly life, here in time, and hereafter in eternity.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What is meant by this? Answer:

God's good and gracious will (The good and gracious will of God) [*Gottes guter gnädiger Wille*] is done indeed without our prayer; but we pray in this petition that it may be done among us also.

How is this done? Answer:

When God breaks and hinders every evil counsel and will that (which) [*ſo*] would not let us hallow the name of God (God's name) [*den Namen Gottes*] nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and preserves us steadfast in His word and faith unto our end. This is His gracious and good will.

The Fourth Petition.

Give us this day our daily bread.

What is meant by this? Answer:

God gives daily bread indeed without our prayer, *even* (also) to all the wicked; but we pray in this petition that He would lead us to *acknowledge and with thanksgiving to receive our daily bread* (to know it, and to receive our daily bread with thanksgiving) [daß er's uns erkennen lasse, und mit Danksagung empfangen unser täglich Brod].

What, then, is meant by daily bread? Answer:

All (Everything) [Alles] that belongs to the support and wants of the body, such as *meat* (food) [Essen], drink, clothing, shoes, house, home, *fields* (field) [Acker], cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order (discipline) [Zucht], honor, good friends, faithful neighbors, and the like.

The Fifth Petition.

And forgive us our trespasses, as we forgive those who trespass against us.

What is meant by this? Answer:

We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny our prayer; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant *us all of them* (them all to us) [es uns alles] by grace; for we daily sin much and indeed deserve nothing but punishment: *even so* (so) [So] will we, *in truth*, heartily forgive (also heartily forgive) [zwar wiederum auch] and readily do good to those who sin against us.

The Sixth Petition.

And lead us not into temptation.

What is meant by this? Answer:

God indeed tempts no one; but we pray in this petition that God would guard and keep us, *that* (so that) [auf daß] the devil, the world, and our flesh may not deceive us, nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed *therewith* (by them) [damit], that still we may *in the end* (finally) [endlich] overcome, and obtain the victory.

The Seventh Petition.

But deliver us from evil.

What is meant by this? Answer:

We pray in this petition, as the sum of all, that our Father in heaven would deliver us from every evil of body and soul, property and honor, and finally, when our last hour has come, grant us a blessed end, and graciously take us from this vale of *misery* (tears) [Jammerthal] to Himself in heaven.

For Thine is the kingdom, and the power, and the glory, for ever and ever. (The doxology is omitted in the other texts.)

Amen.

What does Amen mean? Answer:

That I should be *sure* (certain) [gewiß] that these petitions are acceptable to our Father in heaven and heard; for He Himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, yea, yea, it shall be so.

The Sacrament of Holy Baptism,

AS THE HEAD OF THE FAMILY SHOULD IN ALL SIMPLICITY TEACH
IT TO HIS HOUSEHOLD.

FIRST.

What is Baptism? Answer:

Baptism is not simple water only, but it is the water comprehended in God's command and connected with God's word.

Which is that word of God? Answer:

Christ, our Lord, says in the last chapter of Matthew: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

SECONDLY.

What does Baptism give or profit? Answer:

It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

Which are such words and promises of God? Answer:

Christ, our Lord, says in the last chapter of Mark: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

THIRDLY.

How can water do such great things? Answer:

It is not the water indeed that does *it* (them) [Wasser thut's freilich nicht], but the word of God which is in and with the water, and faith which trusts such word of God in the water. For without the word of God the water is simple water, and no baptism. But with the word of God it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter third: By the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.

FOURTHLY.

What does such baptizing with water signify? Answer:

It signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts; and again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

Where is this written? Answer:

St. Paul says, Romans, chapter sixth: We are buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

The Office of the Keys,

AS THE HEAD OF THE FAMILY SHOULD IN ALL SIMPLICITY TEACH
IT TO HIS HOUSEHOLD.

What is the office of the keys? Answer:

The office of the keys is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent, as long as they do not repent.

Where is this written? Answer:

Thus writes the holy Evangelist in the *twentieth chapter* (chapter twentieth) [am 20. Kapitel]: The Lord Jesus breathed on His disciples, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

What do you believe according to these words? Answer:

I believe, *when* (that when) the called ministers of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent of their sins and are willing to amend, that this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself.

How the unlearned should be taught to confess.

What is confession? Answer.

Confession embraces two parts: *one* (one is that) [eines, daß], that we confess our sins; the other, that we receive absolution or forgiveness from the confessor,* as from God Himself, and in no wise doubt, but firmly believe, that (by it) our sins are *thereby* [da-burd] forgiven before God in heaven.

What sins should we confess? Answer:

Before God we should *acknowledge ourselves* (plead) [schuldig geben] guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer; but before the confessor we should confess those sins only which we know and feel in our hearts.

Which are these? Answer:

Here consider your station according to the Ten Commandments, whether you *be* (are) [seiest] a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful; whether you have *harmed any one* (grieved any person) [jemand leid gethan habest] by word or deed; whether you have stolen, neglected, or wasted aught, or done *any* (other) injury [Schaden gethan habest].

Pray, give me a brief form of confession. Answer:

Say to the confessor, Reverend and dear Sir, I *ask* (beseech) [ich bitte euch] you to hear my confession, and pronounce forgiveness to me, for God's sake.

Proceed!

I, a poor sinner, confess myself before God guilty of all sins. Especially do I confess before you that I am a servant, etc., but alas! I serve my master unfaithfully; for *in such and such a matter* (in this and in that) [denn da und da] I have not done what they commanded me; I *have provoked them and caused them to curse* (provoked them to anger and profane words) [habe sie erzürnt und zu

* or pastor.

[suchen beweget], have been negligent and have not prevented *damage* (injury) [Schaden], have been immodest in words and deeds, have quarreled with my equals, have murmured and used profane words against my mistress, etc. For all this I am sorry, and implore *mercy* (grace) [Gnade]; I promise to *amend* (amendment) [ich will mich bessern].

A master or mistress may say:

Especially do I confess before you that I have not faithfully trained my children, *servants, and wife* (household) [und Gefinde, Weib] to the glory of God; I have *cursed* (used profane language) [gesucht], set a bad example by indecent words and deeds, have done my neighbor harm and spoken evil of him, have overcharged and given false ware and short measure; —

and whatever else he has done against God's Commandments and his station, etc.

But if anyone does not find himself burdened with such or greater sins, he should not *worry* (trouble himself on that account) [sorgen], nor seek or invent other sins, and thus make confession a torture; but (simply) mention one or two that you know; *as* (after this manner) [also:], Especially do I confess that I have once *cursed* (been profane) [gesucht]; I have once used improper words; I have once neglected this or that, etc. Let that suffice.

But if you *know of* (are conscious of) [Weißest du aber gar keine] none at all, which, however, is scarcely possible, then mention none in particular, but receive *absolution* upon the general confession which you make before God to the confessor.

Then shall the confessor say:

God be merciful to thee, and strengthen thy faith. Amen.

Furthermore:

Dost thou believe that my forgiveness is God's forgiveness? Answer:

Yes, dear Sir (Yes, I believe) [Ja, lieber Herr].

Then he shall say:

Be it unto thee as thou believest. And I, by the command of our Lord Jesus Christ, forgive thee thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Depart in peace.

Those, however, whose conscience is heavily burdened, or who are troubled and tempted, the confessor will know how to comfort and incite to faith with more passages of Scripture. This is designed to be *merely a common form* (merely to be a general form) [Das soll allein eine gemeine Weise der Beichte sein] of confession for the unlearned.

The Sacrament of the Altar,

AS THE HEAD OF THE FAMILY SHOULD IN ALL SIMPLICITY TEACH
IT TO HIS HOUSEHOLD.

What is the Sacrament of the Altar? Answer:

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.

Where is this written? Answer:

The holy Evangelists, Matthew, Mark, Luke, and St. Paul, write thus:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks He brake it, and gave it to His disciples, and said, Take, eat; this is my body, which is given for you: this do in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in my blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

What is the benefit of such eating and drinking? Answer:

That is shown us by these words, "Given, and shed for you for the remission of sins;" namely, that in the Sacrament forgiveness of *sins* (sin) [der Sünden], life, and salvation are given us through these words. For where there is forgiveness of *sins* (sin) [der Sünden], there is also life and salvation.

How can bodily eating and drinking do such great things? Answer:

It is not the eating and drinking indeed that does *it* (them) [thut's], but the words here written, "Given and shed for you for the remission of sins;" *these words, connected with the bodily eating and drinking, are the* (which words, beside the bodily eating and drinking, are as the chief thing in the Sacrament) [Welche Worte sind neben dem leiblichen Essen und Trinken als das Hauptstück im Sakrament] chief thing in the Sacrament; and he that believes these words, has what they say and *as they read* (express) [wie sie lauten], namely, the forgiveness of sins.

Who, then, receives such Sacrament worthily? Answer:

Fasting and bodily preparation is, indeed, a fine outward training; but he is truly worthy and well prepared who has faith

in these words, "Given, and shed for you for the remission of sins." But he that does not believe these words, or doubts, is unworthy and unprepared; for the words, "For you," require *truly believing hearts* (require all hearts to believe) [fordert eitel gläubige Herzen].

How the Head of the Family

SHOULD TEACH HIS HOUSEHOLD TO PRAY MORNING AND EVENING.

MORNING PRAYER.

In the morning, *when arising* (when you get up) [so du aus dem Bette fährst], make the sign of the holy cross, and say,

In the name of God the Father, Son, and Holy Ghost. Amen.

Then, kneeling or standing, *say* (repeat) [sprechen] the Creed and the Lord's Prayer. If you choose, you may also say this *short* (little) prayer [Gebetlein]:

I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast kept me this night from all harm and danger: and I pray Thee that Thou wouldst keep me this day also from sin and *all* (every) [allem] evil, that all my doings and life may please Thee. For into Thy hands I commend myself, my body and soul, and all things. (Let) Thy holy angel be with me [Dein heiliger Engel sei mit mir], that the wicked foe may have no power over me. Amen.

Then go joyfully to your work, sing (singing) a hymn [und etwa ein Lied gesungen], if you like, *as* (like) [als] that on the Ten Commandments, or whatever your devotion *suggests* (may suggest) [was deine Andacht giebt].

EVENING PRAYER.

In the evening, when *retiring* (when you go to bed) make the sign of the holy cross, and say,

In the name of God the Father, Son, and Holy Ghost. Amen.

Then, kneeling or standing, *say* (repeat) [sagen] the Creed and the Lord's Prayer. If you choose, you may also say this little prayer:

I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day; and I pray Thee that Thou wouldst forgive me all my sins where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. (Let) Thy holy angel be with me, that the wicked foe may have no power over me. Amen.

Then go to sleep at once and in good cheer.

How the Head of the Family

SHOULD TEACH HIS HOUSEHOLD TO ASK *the* (A) [das] BLESSING
AND RETURN THANKS.

The children and servants shall go to the table reverently, fold their hands, and say:

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season; Thou openest Thine *hand* (hands) [see Ps. 145, 16] and satisfiest the desire of every living thing.

Then shall be said the Lord's Prayer, and the following:

Lord God, Heavenly Father, bless us and these Thy gifts which we receive from Thy bountiful goodness, through Jesus Christ, our Lord. Amen.

GRACE AFTER MEAT.
(Thanks.) [Das Gratiās.]

Thus also after meat (Also, after eating) [auch nach dem Essen] they shall (in like manner) reverently and with folded hands say:

O give thanks unto the Lord, for He is good; for His mercy endureth forever. He giveth food to all flesh: He giveth to the beast his food; and to the young ravens which cry. He delighteth not in the strength of *the* (a) horse. He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

Then shall be said the Lord's Prayer, and the following:

We thank Thee, Lord God, Heavenly Father, through Jesus Christ, our Lord, for all Thy benefits, who livest and reignest for ever and ever. Amen.

Table of Duties,

comprising (OR) [etlicher Sprüche] CERTAIN PASSAGES OF SCRIPTURE FOR VARIOUS *holy estates and orders* (HOLY ORDERS AND ESTATES) [heilige Orden und Stände], WHEREBY *the same are, as by their several lessons* (THESE ARE SEVERALLY [dadurch dieselbigen, als durch eigene Lektion, ihres Amtes und Diensts zu ermahnen], TO BE ADMONISHED OF THEIR OFFICE AND DUTY.

1. For (To) [Den] BISHOPS, PASTORS, AND PREACHERS.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a

brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. 3, 2. 3. 4. 6. Tit. 1, 9.

2. WHAT THE HEARERS OWE (TO) THEIR TEACHERS AND PASTORS.

Eat and drink such things as they give: for the laborer is worthy of his hire. Luke 10, 7.

Even so hath the Lord ordained, that they which preach the gospel should live of the gospel. 1 Cor. 9, 14.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6, 6. 7.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward. 1 Tim. 5, 17. 18.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. 1 Thess. 5, 12. 13.

Obeys them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Hebr. 13, 17.

3. OF CIVIL GOVERNMENT.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13, 1—4.

4. OF SUBJECTS.

Render unto Cesar the things which are Cesar's; and unto God the things that are God's. Matt. 22, 21.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Rom. 13, 5—7.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior. 1 Tim. 2, 1—3.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Tit. 3, 1.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. 1 Pet. 2, 13. 14.

5. *For (To) [Den]* HUSBANDS.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. And be not bitter against them. 1 Pet. 3, 7. Col. 3, 19.

6. *For (To) [Den]* WIVES.

Wives, submit yourselves unto your own husbands, as unto the Lord. Eph. 5, 22.

Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 1 Pet. 3, 5. 6.

7. *For (To) [Den]* PARENTS.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph. 6, 4.

8. *For (To) [Den]* CHILDREN.

Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. Eph. 6, 1—3.

9. *For (To) [Den] SERVANTS, HIRED MEN, AND LABORERS.*

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6, 5—8.

10. *For (To) [Den] MASTERS AND MISTRESSES.*

And, ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven; neither is there respect of persons with him. Eph. 6, 9.

11. *For (To) [Den] THE YOUNG IN GENERAL.*

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time. 1 Pet. 5, 5. 6.

12. *For (To) [Den] WIDOWS.*

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure, is dead while she liveth. 1 Tim. 5, 5. 6.

13. *For (To) [Den] THE COMMUNITY.*

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments. Rom. 13, 9. And persevere in prayer for all men. 1 Tim. 2, 1.

Let each his lesson learn with care,
And all the household well shall fare.

Christian Questions with their Answers,

DRAWN UP BY DR. MARTIN LUTHER FOR THOSE WHO INTEND TO GO
to communion (THE SACRAMENT) [*zum Saframent*].

After confession and instruction in the Ten Commandments, Creed, Lord's Prayer, and the words (sacraments) [*Worten*] of Baptism and the Sacrament (Holy Supper) [*Saframent*], the confessor may ask, or one may ask himself:—

1. Do you believe that you are a sinner? Answer:
Yes, I believe it; I am a sinner.

2. How do you know this? Answer:
From the Ten Commandments; these I have not kept.

3. Are you also sorry for your sins? Answer:
Yes, I am sorry that I have sinned against God.

4. What have you deserved of God by your sins? Answer:
His wrath and displeasure, temporal death and eternal damnation. Rom. 6, 21, 23.

5. Do you (also) hope to be saved? Answer:
Yes, such is my hope.

6. In whom, then, do you trust? Answer:
In my dear Lord Jesus Christ.

7. Who is Christ? Answer:
The Son of God, true God and man.

8. How many Gods are there? Answer:
Only one; but there are three persons, Father, Son, and Holy Ghost.

9. What (then) has Christ done for you that you trust in Him? Answer:
He died for me, and shed His blood for me on the cross for the forgiveness of sins.

10. Did the Father also die for you? Answer:
No (He did not) [Nein]; for the Father is God only, the Holy Ghost likewise; but the Son is true God and true man; He died for me and shed His blood for me.

11. How do you know this? Answer:
From the holy *Gospel* (gospel) and from the words of the Sacrament, and by His body and blood given me as a pledge in the Sacrament.

12. How do those words read? Answer:
Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to (unto) His disciples, and said, Take, eat; this is my body, which is given for you: this do in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in my blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

13. *So you believe* (You believe, then) [*So glaubest du*] that the true body and blood of Christ are in the Sacrament? Answer:

Yes, I believe it.

14. What *moves* (induces) [*bewegt*] you to believe this? Answer:

The word of Christ, Take, eat, this is my body; Drink ye all of it, this is my blood.

15. What *should we do* (ought we to do) [*Was sollen wir thun*] when we eat His body and drink His blood, and thus receive the pledge? Answer:

We should show and remember His death and the shedding of His blood, as He taught us: This do, as oft as ye drink it, in remembrance of me.

16. Why should we remember and show His death? Answer:

That we may learn to believe that no creature could make satisfaction for our sins, but Christ, true God and man; and that we may learn to look with terror at our sins and to regard them as great indeed, and to find joy and comfort in Him alone; and thus be saved through such faith.

17. What (was it that) [*Was hat ihn denn bewegt*] moved Him to die and make satisfaction for your sins? Answer:

His great love to His Father, and to me and other sinners, as it is written in John 14, 21. 31. Rom. 5. Gal. 2. Eph. 5.

18. Finally, why do you wish to go to the Sacrament? Answer:

That I may learn to believe that Christ died *on account of* (for) [*um — willen*] my sin out of great love, as *stated* (before said) [*wie gesagt*]; and I thereafter also learn of Him to love God and my neighbor.

19. What should admonish and incite a Christian to receive the Sacrament frequently? Answer:

In respect to God, both the command and the promise of Christ, the Lord, should move him, and in respect to himself, the trouble that lies heavy on him, on account of which such command, encouragement, and promise are given.

20. But what shall a person do, if he be not sensible of such trouble, and feel no hunger and thirst for the Sacrament? Answer:

To such a person no better advice can be given than that, in the first place, he put his hand into his bosom and feel whether he still have flesh and blood, and that he by all means believe what the Scriptures say of it, in Gal. 5 and Rom. 7.

Secondly, that he look around to see whether he *be* (is) [fei] still in the world, and keep in mind that there will be no lack of sin and trouble, as the Scriptures say, in John 15 and 16. 1 John 2 and 5.

Thirdly, he will certainly have the devil also about him, who with his lying and murdering, day and night, will let him have no peace within or without, as the Scriptures picture him, in John 8 and 16. 1 Pet. 5. Eph. 6. 2 Tim. 2.

NOTE.

These questions and answers are no child's play, but are drawn up with great earnestness (of purpose) by the venerable and pious Dr. Luther for both young and old. Let every one take heed and likewise consider *them* (it) a serious matter; for St. Paul says, to the Galatians, *in the sixth chapter* (chapter sixth) [am 6.]: Be not deceived; God is not mocked.

REMARK.

The Committee is thankful for any and all comments and suggestions, either on the changes made or the unchanged text. Kindly state your reasons, or authorities. As Synodical Conference meets this coming August, all communications should be sent in by the end of July.

Address

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Zur Lehrerinnenfrage.

Bekanntlich hat im vorigen Jahre die Mosely Educational Commission unter der Führung des englischen Kapitalisten und Philanthropen Alfred Mosely den Vereinigten Staaten einen Besuch abgestattet, um das hiesige Schulwesen zu studieren. Diese Kommission hat nun ihren Bericht abgestattet, in dem sich Mosely über das Vorherrschen von Lehrerinnen in fast allen Zweigen des Erziehungswesens folgendermaßen äußert:

„Persönlich möchte ich die Anstellung von weiblichen Lehrern für Knaben und Mädchen bis zu einem bestimmten Alter, sagen wir etwa bis zum zwölften Jahre, begünstigen, weil, wie es mir scheint, sich die jüngeren Kinder mehr zu einer Frau hingezogen fühlen und diese die Thätigkeit des Geistes bei jenen in einem Maße versteht wie kein Mann. Jenseits dieser Altersgrenze aber empfehle ich, daß die Schüler einem Manne übergeben werden, und hier — wenn es mir zu sagen gestattet ist — bedarf nach meiner Ansicht das amerikanische Erziehungswesen einer Verbesserung. Ich fand nicht nur verhältnismäßig wenig Männer im Lehramt, sondern auch nur wenige, die sich auf den Lehrerberuf vorbereiteten. Bei näherer Erkundigung nach der Ursache stellte sich denn auch heraus, daß das Lehrergehalt zu gering sei, um eine gute Klasse von Männern anzuziehen. Dies halte ich für einen ernstlichen Defekt und ich wage daher vorzuschlagen, daß ein besseres Gehalt für Lehrer und Lehrerinnen, sonderlich aber für männliche Lehrer, ausgesetzt werde, damit diese es für der Mühe wert achten, diese Profession nicht nur als einen Nothbehelf, sondern als einen lohnenden Beruf zu ergreifen.“

Raum hat diese englische Kommission die Anstellung so überwiegender weiblicher Lehrkräfte getadelt, so sieht sich die Male Teachers' Association von New York durch ihren Ausschuß für Elementarschulen genötigt zu empfehlen, daß alle Knaben über zehn Jahre von männlichen Lehrern unterrichtet werden sollten.

Nach seinem Bericht hat der Ausschuß gefunden, daß zur Zeit über 90 Prozent der Schulknaben in den Vereinigten Staaten die Schule verlassen, ohne mit einem männlichen Lehrer in Berührung gekommen zu sein. In den Jahren von 1880 bis 1900 ist der Prozentsatz der männlichen Lehrer von 42 auf 33, im Jahre 1902 bis auf 28 Prozent gesunken, während die Zahl der Lehrerinnen sich verdoppelt hat.

In den Großstädten fällt der Unterschied noch mehr auf. Dreiundneunzig Prozent der Lehrkräfte in den Städten sind Frauen. In der Stadt New York werden über 92 Prozent der Knaben von Frauen unterrichtet. Die Männer haben meistens administrative Stellen inne. Diese Zunahme in der Zahl weiblicher Lehrer ist in der Geschichte der Erziehung noch nie dagewesen. Die Frauen haben die Männer nicht nur aus den

Elementarschulen verdrängt, sondern sie fangen auch bereits an, sie aus den Hochschulen hinauszutreiben. Der Bericht fährt fort: „Frauen mögen als Mädchenlehrer und für kleine Knaben verwandt werden. Unsere Behauptung aber geht dahin, daß für die Frauen, für die Knaben und für die Schulen es viel besser wäre, wenn weniger Frauen als Lehrer verwendet würden.“

Schließlich macht der Ausschuß folgende Empfehlungen:

daß alle normalen Knaben, sobald sie das zehnte Lebensjahr erreicht haben, solange sie die Schule besuchen, unter der direkten Kontrolle eines männlichen Lehrers stehen sollen;

daß die administrativen Behörden der Schulen unsers Landes, sonderlich aber die der Städte, ernstlich aufgefordert werden, die Ordnung zu treffen, daß für Knaben über zehn Jahre nur männliche Lehrer angestellt werden sollen.

Die letzte Empfehlung bezieht sich sonderlich auf die Stadt New York und verlangt, daß in dieser Stadt Schritte gethan werden zur Annahme eines Gesetzes, wonach die Anstellung von männlichen Lehrern so weit ausgedehnt werden soll, bis alle Schulknaben in den letzten vier Jahren der Elementarschule nur von männlichen Lehrern unterrichtet werden.

Jedenfalls ist also die Lehrerinnenfrage für das Schulwesen hierzulande eine brennende geworden. Hier und da beunruhigt sie ja auch schon die kirchlichen Kreise. Ohne hier auf diese Frage näher einzugehen, erwähnen wir nur, daß der große „Volkschullehrer“ Dr. Luther nicht nur Mädchenschulen gefordert, sondern auch für die Mädchen eine ehrliche, betagte, untadelige Weibsperson als Lehrerin empfohlen hat. Dieser Reformator war nicht gegen die Anstellung von Lehrerinnen. Auch die alten lutherischen Kirchen- und Schulordnungen des 16. Jahrhunderts billigen und empfehlen die Anstellung von „Lehrfrauen“. Auf der andern Seite aber ist das jedenfalls wahr, daß das Überwiegen weiblicher Lehrerinnen im amerikanischen Schulsystem vom Übel und die Forderung, daß Knaben jedenfalls vom zehnten Jahre an Männer zu Lehrern haben sollten, berechtigt ist.

L.

Litterarisches.

The Life of Dr. Martin Luther by *Ernst August Brueggemann*.
Concordia Publishing House, St. Louis, Mo. Cloth cover.
Price, 60 cts.; gilt edge, 85 cts.

Mit Hilfe dieses 136 Seiten umfassenden, in englischer Sprache geschriebenen und reichillustrierten Buches kann das, was unsere liebe Jugend in der Schule über die Entstehung der lutherischen Kirche und über ihre Kämpfe und Siege gehört hat, leicht vermehrt und ergänzt werden. Es ist gewiß unsere Pflicht, auch dafür zu sor-

gen, daß diejenigen unter unsern Nachkommen, die dem ausschließlichen Gebrauch der englischen Sprache verfallen, mehr von Luther wissen, als daß er ein berühmter Reformator gewesen sein und dem Papste Widerstand geleistet haben soll. Der Verfasser des Buches hat gegen acht Jahre auf das Sammeln des Stoffes und der Bilder verwendet und hat es sich besonders angelegen sein lassen, alle Angaben und Daten auf ihre historische Wichtigkeit hin zu prüfen. *The Life of Dr. Martin Luther* kann auch auf größere Vollständigkeit Anspruch machen als andere Bücher dieser Art, wie folgende Überschriften einzelner Abschnitte zeigen: 19. Luther and the English Bluebeard Henry VIII. 20. Two Diets at Nuremberg and the Lutheran Martyrs. 25. Luther the German Mastersinger. 26. The Saxon Visitation. 36. The Sultan Suleiman as Peacemaker. — Druck und Ausstattung lassen nichts zu wünschen übrig. Möge das Buch viel Segen stiften! R.

Altes und Neues.

Norwegisch-lutherische Gemeindeschule in Decorah, Iowa. Ein erfreuliches Beispiel, wie eine Gemeindeschule unter schwierigen Verhältnissen eingerichtet, fortgeführt und gehoben werden kann, berichtet die „Ev.-luth. Kirketidende“ vom 13. April. Diesem Berichte entnehmen wir folgendes: „Die Gemeinde in Decorah hat eine solche Gemeindeschule. Nachdem sie diese eine Zeitlang gehabt, sich aber genötigt gesehen hatte, sie eingehen zu lassen, fing die Gemeinde vor einigen Jahren von neuem an und hielt sieben Monate im Jahre die Schule, vier Monate im Herbst und drei Monate im Frühjahr, für die Kleinen mit einem Lehrer. Aber seit März 1902 wurde diese Schule versuchsweise für den Frühjahrstermin erweitert zu einer Schule für Kinder jeden Alters mit zwei Lehrern, und da der Versuch glücklich ablief, so wurde sie seither fortgesetzt und es wurde jährlich $9\frac{1}{2}$ Monate lang Schule gehalten. Die Lehrerinnen sind zwei Schwestern, die beide auf dem Lehrerseminar in Sioux Falls ausgebildet worden sind. Außerdem hat die Pastorsfrau in der Schularbeit mitgeholfen. Das Schullokal befindet sich im Erdgeschoß der Kirche und ist gut eingerichtet. Unterrichtet wird dort zu ebenderelben Tageszeit wie in den städtischen Freischulen. Die Lehrerinnen haben sich auch, so gut es geht, dem Lehrplan der Freischulen anbequemt, und obschon sie täglich Religionsunterricht geben und Norwegisch nebenbei treiben müssen, geht die Absicht doch dahin, die Kinder in weltlichen Fächern so weit zu fördern, daß sie in die ersten sechs grades der öffentlichen Schulen eintreten können. Zwischen der Stadtschule und der Gemeindeschule herrscht das beste Einvernehmen. — In diesem Jahre wurde die Gemeindeschule von 77 Kindern besucht, und der Besuch war das ganze Jahr hindurch sehr regelmäßig. Die Kinder mußten sich ihre Bücher selber anschaffen. Der Gehalt der Lehrerinnen betrug monatlich \$40.00. Es wird für das einzelne Kind kein Schulgeld entrichtet, sondern die für die Erhaltung der Schule nötigen Mittel werden von der Gemeinde durch Unterschriften zusammengebracht. Unter den bedeutenden jährlichen Beiträgen für die Schule ist einer mit 55, zwei mit je 35, zwei mit je 30, einer mit 25, drei mit je 20 und vierzehn mit je 10 Dollars. Daß eine solche Schule fortbestehen kann, wo man eine so gute öffentliche Schule wie in Decorah hat, muß sehr zur Ermunterung dienen. Daß sie der Gemeinde zum Segen gereichen muß, daran kann kein Zweifel sein.“ — So weit der Bericht. Man sieht, es läßt sich machen, wenn man nur ernstlich will. Auch für manche englisch-lutherische Gemeinden ließe sich ein Weg finden, wenigstens einen Anfang zu machen. L.

Gegen den Vorwurf, daß unsere Gemeindeschulen den Staatschulen nicht ebenbürtig seien und die Kinder in unsern Schulen nicht so viel lernten wie in jenen, bemerkt Pastor K. S. in „Zeuge und Anzeiger“ vom 24. April sehr richtig: „Dagegen ist dreierlei zu merken. 1. Der Vorwurf ist nicht begründet und beruht nicht auf Wahrheit; die Erfahrung lehrt vielmehr: die meisten unserer Kinder, die nach der Konfirmation die Freischule noch besuchen, treten in eine Klasse ein, in der sich Kinder von gleichem Alter befinden; ja, es kommt nicht selten vor, daß unsere Kinder gerade in einem der Hauptfächer, im Rechnen, den andern überlegen sind; auch sagt man unsern Kindern nach, daß sie sattelfest sind, daß sie das, was sie gelernt, gut gelernt haben. Das ist wenigstens in Buffalo der Fall; es wird an noch mehr Plätzen der Fall sein. Wo es nicht so steht, wo die Schule hinter den gerechten Anforderungen zurückbleibt, da suche man den Schaden zu beseitigen, vergesse aber dabei nicht, daß das Heilmittel, den Schaden zu heben, nicht im Schimpfen und Räsonieren über die Schule besteht. Ich setze den Fall, daß die Kinder in unsern Schulen in den weltlichen Fächern wirklich nicht so weit gebracht würden als die Kinder in den Freischulen. Ich frage: Wäre denn das eine Schande? Soll denn das nichts gelten, daß die Kinder neben den Fächern, die in der Freischule getrieben werden, noch eine ganze Anzahl andere Dinge lernen müssen? Sie lernen die deutsche Grammatik und schreiben deutsche Aufsätze; sie lernen geistliche Lieder und Bibelsprüche auswendig; sie lernen den Katechismus und biblische Geschichte. Sind denn das Kleinigkeiten? Fallen diese Sachen nicht ins Gewicht? Jeder redlich denkende Mensch, weit entfernt, unsern Schulen einen Vorwurf daraus zu machen, wenn sie hinter den Freischulen zurückbleiben, wird vielmehr sagen: Das liegt in der Natur der Sache; wo so viele Fächer mehr getrieben werden, da ist es ja ganz natürlich, daß solche Kinder hinter denen zurückbleiben, die weniger zu treiben und weniger zu lernen haben! Ich setze nochmals den Fall, daß unsere Schulen nicht so gut seien wie die Freischulen. Ich frage wieder: Wäre das denn für unsere Schulen eine Schande? Haben wir deswegen unsere Schulen errichtet, um mit den Freischulen zu wetten, zu rivalisiren? Das sei ferne! Nein, sondern dazu haben wir Gemeindeschulen, damit unsere Kinder christlich erzogen werden, damit sie täglich geweidet werden auf der grünen Aue des Evangeliums, damit ihnen Gottes Wort geschärft werde, so daß sie es nimmer vergessen. Die Gemeindeschule, die das thut, das nach Kräften leistet, ist die Opfer wert, die sie uns kostet, wenn sie auch hinter der Freischule zurückbleibt; hingegen die Gemeindeschule, die das nicht thut, das nicht leistet, ist die Opfer, die sie kostet, nicht wert, und wäre sie der Freischule auch ebenbürtig, ja, wäre sie der Freischule überlegen. — Zweiter Einwurf. Es hört einer, daß in einer Gemeindeschule ärgerliche Auftritte vorgekommen seien; da meint er, die Gemeindeschulen seien auch nicht besser als andere Schulen, und seine Kinder seien in den Staatschulen gerade so gut aufgehoben. — Ich frage: Wenn wir bedenken, daß der Teufel es sogar versucht hat, den Sohn Gottes, unsern Heiland, zur Sünde zu verleiten; wenn wir bedenken, daß der Teufel der geschworene Feind Gottes und der Christen ist; wenn wir den Ausspruch Pauli beherzigen: „Seid nüchtern und wachet; denn euer Widersacher, der Teufel, gehet umher wie ein brüllender Löwe und suchet, welchen er verschlinge“ — dürfen wir uns da wundern, wenn hier und da einmal recht ärgerliche Dinge vorkommen? Haben wir im Gegenteil nicht viel mehr Ursache, uns darüber zu wundern, daß dergleichen Dinge uns nicht öfters zu Ohren kommen? Man bedenke nur, was für ein Dorn eine gute Gemeindeschule dem Teufel in den Augen sein muß, da wird man auch gewahr und inne werden, wie groß die Gnade Gottes sein muß, mit der er über unsern Schulen waltet. — Dritter Einwurf. Es sieht einer, daß eine große Anzahl solcher, die die

Gemeindeschule besucht haben, doch später abgefallen ist; da macht er nun folgenden Schluß: Viele haben eine Gemeindeschule besucht und einen gründlichen Unterricht in Gottes Wort empfangen; von diesen ist aber trotzdem später eine große Anzahl abgefallen und ihrer Kirche verloren gegangen: also ist es nicht nötig, daß so viel Zeit und Fleiß auf den Religionsunterricht der Kinder verwandt wird. Die beiden ersten Sätze sind richtig, aber falsch ist der Schlusssatz, der ist, wie man kurz sagt, nicht logisch, das heißt, er stimmt nicht mit den Regeln des richtigen Denkens. Ich will einen ganz ähnlichen Fall anführen; an dem wird gleich jeder herausfühlen, daß ich recht habe. Ich behaupte also: Viele haben ihr Geld gut verwahrt; aber dennoch ist einer großen Anzahl ihr Geld gestohlen worden: also ist es nicht nötig, daß man sein Geld gut verwahre. Ich bin überzeugt, daß alle die Wahrheit der beiden ersten Sätze zugeben werden; was aber den Schlusssatz betrifft, da bin ich meiner Sache nicht so sicher, sondern ich fürchte, daß ich damit bei allen auf heftigen Widerspruch stoßen werde; ich fürchte, alle werden wie aus einem Munde in den Ruf einstimmen: Der Schlusssatz ist falsch! wenn ich auch die Regeln der Logik nicht kenne — aus den beiden ersten Sätzen folgt ein solcher Schlusssatz nimmermehr! — Nun gut, wir wollen einmal einen andern Schlusssatz versuchen. Ich behaupte demnach jetzt: Viele haben ihr Geld gut verwahrt; aber dennoch ist einer großen Anzahl ihr Geld gestohlen worden: also ist es nötig, daß man sein Geld noch besser und noch sicherer verwahre. Wie stimmt das? „Ja, das stimmt, das klappt, der Schluß ist richtig!“ wird jetzt jeder sagen. Und so ist es auch. Bringen wir nun den Schlusssatz in Ordnung, von dem wir ausgegangen sind: Viele haben eine Gemeindeschule besucht und sind treu und gründlich in Gottes Wort unterrichtet worden; von diesen ist aber später eine große Anzahl abgefallen und ihrer Kirche verloren gegangen: also ist es nötig, daß wir Pastoren, Lehrer und Eltern noch mehr Fleiß, noch mehr Treue anwenden, daß wir auch später alles thun, was in unsern Kräften steht, damit die jungen Leute nicht in verderbliche Gesellschaft geraten, daß wir sie auch auf betendem Herzen tragen, immer des Wortes eingedenk: „Mit unsrer Macht ist nichts gethan.“

L.

Die Religious Education Association, die sich im vorigen Jahre in Chicago organisierte und jetzt bereits 2000 Mitglieder zählt, hat vom 2. bis 4. März ihre zweite Zusammenkunft in Philadelphia gehalten. Auf dieser Versammlung wurde selbstverständlich auch die Schulerziehung besprochen und auf die drei Hauptfaktoren in der Erziehung hingewiesen, auf Haus, Schule und Kirche. In bezug auf die Schule wurde anerkannt, daß diese die verantwortliche Aufgabe habe, auch das Herz zu bilden, und daß wahre Erziehung nicht ohne Religion gedacht werden könne. Der Superintendent der öffentlichen Schulen in Philadelphia, Schaffer, sprach sich dahin aus, daß, wenn es nach ihm ginge, er von den öffentlichen Elementarschulen alle Lehrer ausschließen würde, die der Religion entweder feindlich oder gleichgültig gegenüberstehen. Er behauptete bestimmt, daß Kenntnis und Erfahrung in bezug auf religiöse Wahrheit das erste Erfordernis für einen Lehrer seien. — Merkwürdig und beachtenswert ist auch, was u. a. Dr. W. H. Pervoy von der Prüfungsbehörde in New York sagte. Dieser stimmte dem Superintendenten Schaffer bei, indem auch er hervorhob, daß „die Grundpfeiler aller Charakterbildung und alles Moralisierens“ (das heißt, aller moralischen Erziehung) in der gewöhnlichen Arbeit der Schule zu suchen sei: in den Unterrichtsgegenständen, in der Art und Weise, wie diese getrieben werden; in der Einrichtung der Schule; in dem wirklichen Verhältnis der Schüler zu einander und zu dem Lehrer; vor allem aber in dem persönlichen Charakter des Lehrers. Auch Dr. Ray Guling, Direktor der English High School in Cambridge, Mass., betonte, daß unter allen Hilfs-

mitteln, die der Schule zu Gebote ständen, die Persönlichkeit des Lehrers den größten moralischen Einfluß ausübe. — Unter anderm kam man auch auf den Nutzen des Memorierens für die Charakterbildung zu reden. Da ist es nun besonders auffällig, wie hier der Einführung von religiösem Memorierstoff das Wort geredet worden ist. Der obengenannte Dr. Hervey sprach über das Thema: „Religiöse Erziehung im Hause.“ „Auswendiglernen“, sagte er, „begreift in sich: Anpassung (adaptation), Aneignung (assimilation) und Zurgewohnheitwerden (habituation). Das Auswendiglernen bereichert die Ausdrucksfähigkeit, stärkt das Gedächtnis und wappnet das Herz. Als Stoff zum Memorieren bezeichnete er Gedichte, die Psalmen, die göttliche Dichtung des zweiten Buchs Moses; alte und schöne Gebete und gesunde, in klassische Form gebrachte Lehren.“ Superintendent Stetson von Maine empfahl auch zur Förderung des „religiösen Bewußtseins“ schöne Geschichten. — Die Hohlheit und Unzulänglichkeit der amerikanischen Schulerziehung wurde ausgesprochenermaßen empfunden, und man sucht und tappt nach einem Mittel, um Religion in die Schulen zu bringen. Natürlich wurde das Thema: „Welche Stelle soll die Bibel im Schulunterricht einnehmen?“ nach allen Seiten hin besprochen. Im großen und ganzen stimmte man allgemein dem Prinzipal der Walnut Hills High School von Cincinnati, J. Kemson Bishop, bei, der hervorhob, weil allein die Bibel eine mit dem nötigen Ansehen versehene Grundlage für den moralischen und religiösen Unterricht bietet, so sollte in den Schulen Bibellese eingeführt werden, so daß in einem entsprechenden Zeitraum alles das gelesen werden kann, was die Bibel über unser Leben sagt. Es sollte aber kein Kommentar erlaubt sein. Das Vater unser, in dem die Abhängigkeit von Gott auf die edelste und rührendste Weise zum Ausdruck kommt, sollte dem Bibellese beigefügt werden. Gewissensbedenken von seiten der Eltern oder Schüler sollten genügen, um von der Beteiligung an diesem Teile des Unterrichts zu dispensieren. Es sei höchst unweise, sagte er, das Bibellese zum Hilfsmittel für irgend eine Kirchengemeinschaft (sect) zu machen. Die Bibel sollte, so sagte man, wie irgend ein anderes Nachschlagewerk als das wertvollste Litteraturprodukt in der Schule gebraucht werden.

2.

Korrespondenz-Ecke.

Mehrere. Zwei Fragen sind mir von verschiedener Seite vorgelegt worden: 1. Seit wann lehrt man die Kugelgestalt der Erde? und 2. Ist die Achsendrehung der Erde eine bewiesene Thatsache?

Was nun die erste Frage betrifft, so muß ich zunächst die Behauptung zurückweisen, als sei die Ansicht von der Kugelgestalt der Erde erst seit der Entdeckung Amerikas, oder wohl gar erst seit Newton entstanden. Diese hat vielmehr schon unter den griechischen Philosophen des Altertums Vertreter gefunden. Der älteste dieser Philosophen, der die Kugelgestalt der Erde gelehrt hat, war Pythagoras (569 bis 470 v. Chr.). Dieser hat auch die Umdrehung der Erde um ihre Achse vertreten. Seiner Ansicht traten bei Eudoxus (407 bis 386 v. Chr.), Aristoteles (384 bis 322 v. Chr.), Aristarchus von Samos (310 bis 250 v. Chr.) und Eratosthenes (275 bis 194 v. Chr.). Der Letztgenannte gilt als der Vertreter der mathematischen Geographie.

Im übrigen sei hier auf den Aufsatz: „Was lehrt die Bibel über die Gestalt der Erde?“ („Schulblatt“ VIII, Mai) hingewiesen. Das Resultat seiner

Untersuchungen faßt der damalige Redakteur in die Worte zusammen: „Die Bibel lehrt über die Gestalt der Erde ganz das nämliche, was wahre Wissenschaft lehrt, daß nämlich die Erde eine freie im Weltraum schwebende Kugel ist.“ (S. 142.) —

In bezug auf die zweite Frage möchte ich dies sagen: Der erste Philosoph des Altertums nach Pythagoras, der die Umdrehung der Erde um ihre Achse gelehrt zu haben scheint, war Heraklit von Pontus (etwa 380 bis 320 v. Chr.). Dieser war ein Freund und Schüler Platos (428 bis 347 v. Chr.) und ein Zeitgenosse des Aristoteles und zugleich auch der unmittelbare Vorgänger des Aristarchus von Samos, welcher die Ansicht Heraklits durchaus teilte und die heliozentrische Theorie vertrat. Trotzdem hat aber Aristoteles, dessen Ansehen nicht nur seine Zeitgenossen zu seinen Anhängern machte, sondern der auch länger als tausend Jahre hindurch von der ganzen europäischen Gelehrtenwelt als Autorität angesehen wurde, gelehrt, daß die Erde das feste Zentrum für das Universum bilde, obgleich er, wie oben gesagt, ihre Kugelgestalt zu beweisen suchte.

Seit Kopernikus (1473 bis 1543) wird die Theorie, daß sich die Erde um ihre Achse dreht, fast allgemein vertreten. Trotzdem aber ist nicht zu vergessen, daß Kopernikus selber keinen Beweis dafür geliefert hat, außer dem, daß es viel wahrscheinlicher und einfacher zu sein scheint, als daß das ganze Sonnensystem sich um die Erde dreht. Die Frage also, ob die Achsendrehung der Erde eine bewiesene Tatsache ist, beantworte ich mit einem entschiedenen **Nein**.

Vielleicht dürfte ich hier noch einen öffentlichen Ausdruck aus jüngster Zeit, von einem ehrlichen Fachmann, beifügen, der das Zugeständnis enthält, daß die Umdrehung der Erde um ihre Achse nur eine Erklärung bestimmter Erscheinungen ist. Prof. Forest R. Moulton von der Universität in Chicago schreibt: „At present it is universally believed by civilized peoples that the earth rotates on its axis and that it revolves around the sun. It is also known that this has been proved, but it must not be supposed that it has been proved except on the basis of certain assumptions, or axioms, as doubtless everything is proved. This may appear to weaken the case a little, but most of the axioms involved have an immeasurably wide verification in human experience. It is something like the results obtained in ordinary Geometry, which are always supposed to be of the most certain character although they are directly based on axioms which are admittedly incapable of proof. The recognition of these conditions simply shows us that there is a possibility of other perfectly logical explanations, just as there are Geometries other than the ordinary which are just as logical and at the same time agree just as well with every experience, but which seem to our minds much less simple. How often do we unconsciously accept as an axiom that, of a number of possibilities, the one which seems simplest is necessarily correct.“ (*Journal of Geography*, April, 1904, p. 146.)

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